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Meditations

of

Mans Mortalitie;

or,

A way to true blessednesse.

by

Alice Sutcliffe

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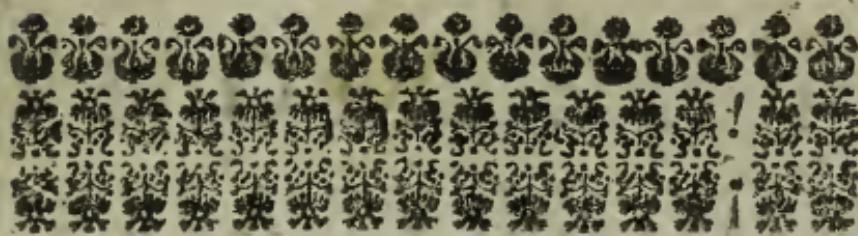
RARE BOOK COLLECTION

Rare

242

Sub3m

1634



TO
THE MOST
ILLVSTARIOVS
AND
GRACIOVS
PRINCESSE,
KATHERINE
DVTCHESSE
OF
BUCKINGHAM:
A 3 AND

AND
THE RIGHT
HONOURABLE
AND
VERTVOVS
LADY,
SUSANNA,
COVNTESSE
OF
DENBEIGH
her Sister.

Graci-

UPB



Gracious Prin- cesse :

When I read how the Gods sooner accepted of a Handfull of *Frankensence* offered by pure *Devotion*, then whole Hecatombes of *Arabian Spices* in *Ostentation*: I am incouraged, having duely consider-

THE EPISTLE

red Your unlimited Goodnesse, to present this my Mite unto your *Grace*, and your Honourable *Sister*, For as you are Twinnes in *Virtues*, so I have joyned You in my *Devotions*: Where first, I most humbly crave of You to passe a favourable *Censure* of my proceedings, it beeing, I know not usuall for a *Woman* to doe such things: Yet *E L I H A* sayth, *There is a Spirit in Man, and the inspiration of the Almighty giveth them* *Vnder-*

DEDICATORIE.

Understanding. And it
is sayd againe: *Out of
the mouthes of Babes and
Sucklings, thou shalt per-
fect Praise.* I am assu-
red, I shall meet with
mocking Ishmaels, that
will carpe at *Goodnesse*;
wherefore, I runne to
Your selves for *refuge*;
humbly craving to bee
assisted by your *Graci-
ousnesse*, which will ap-
peare as the *Splendant
Sunne* to disperse those
Mists. I have chosen a
subiect not altogether
Pleasing; but my ayme
is,

THE EPISTLE

is, that it may prove Profitable, having observed in this short course of my Pilgrimage, how apt *Man* is, not to thinke of his Mortalitie, which stealeth upon him as a *Tbief in the night*: Experience teacheth mee, that there is no Action wisely undertaken, whereof the *End* is not fore-casted, in the first place, howsoever it bee last put in execution; I have ever accompted *Ingratitude*, to be like

DEDICATORIE.

a Beast, who having received *benefites*, thinkes not of any *acknowledgements*. Owing therefore, a due Debt of *Thankefulnessse* for Your unexpressable uaderferv'd *Favours*, and being no wayes able to cause the desires of my Heart to appeare worthy-your *Acceptances*, I have made choyse of this, as being perswaded thereto, by that truely Noble vertuousnes which hath evidently appeared in You, to the strengthening

THE EPISTLE

ning of *Goodnesse*, that
heere it may find admis-
tance, which otherwise
might want *Entertaine-
ment*; and for that you
have beeene more then
a *Mother* to mee, I ha-
ving onely from her re-
ceived life, but next
under God from your
Grace, & your honora-
ble *Sister* the being both
of mee and mine. By
which as there is none
greater then your *Selfe*
to whom in duty I am
bound, so there is not
any to whom I wish
greater Prosperity both
for

DEDICATORIE.



AN ACCROSTIQUE,
Upon the Renowned
Name of the most vertuous
Princesse, KATHERINE
Duchesse of Buc-
kingham.
(***)

KNOW

Now you this Princesse, By c-
KINGHAM's Chast Dutchesse?
A Ske aged Time with his worm-
eaten Crutches,
To find amongst the numbers of
his Role
Her Paralell, of such a Heavenly
Excelling, so i'th' beauties of the
Soule:
Rich in all Treasures, that to Vir-
tue tend:
IN Faith, Hope, Charity; the bles-
sed's end.
Nor is there ought, that lives in
Woman kinde:
Exceeding the rare proweſſe of
her Minde.

Borne

Orne of High blood, from RY-
LANDS Family :
VNited to a Duke of Royall
state.

CVrs'd bee the time, more curs'd
his cruelty
KIll'd him ; and reav'd this Turtle
of her mate,
INpearlesse of woe, we still lament
that fate :
NOr shall his memorie e're out of
date.

GOe on then Gracious Princesse,
grac't by Fame,
HOnour shall still, attend your no-
ble Name :
A Nd as your Goodnesse hath a-
bounded, so
M Ay Heaven the greatest good
on You bestow.

AN
ACCROSTIQUE,
Vpon the Name of the Right
Honourable, and truely vertuous
Lady; SUSANNA, Countesse
of Denbeigh,

SEE heere a Lady, blessed in her
birth,
VNTo whose Greatnesse, Goodnes
ioyn'd is still:
SUSANNA ne're so famous was
on Earth
AS is this Lady, lead by vertuous
will,
NOThing so sweete to her, as hea-
venly mirth,
NOMusike sounds like Halleluiah
still,
A Happy Soule, which those de-
lights doth fill.
Daigne

14017201000A VI

Daigne then to view these lines,
where truely I
Expreſſe but truth, not vſing Flat-
tery:
No Fallaces within my mouth
once lurkes,
But hates all those, that use diſem-
bling workes.
Her as your Goodneſſe meriſts, ſo
I moſt geouſt I ſpeake I
Iam your Servant, bound untill I
dye:
Give leave, theiſt gracieſt Lady, to
I finde,
Heaven hath indued you with a
from bad moſt vertuous minde.

2

AN

MOUNT GOMERY, my Cælique
Muse doth mount

ON Cherubs wing, from this
low Orbe to heaven,

Vertue is here exprest, vices
account;

Nor is't a Tale, or Fable that is
given

TRUTH never is ashamed to shew
it's face:

GREAT man and good, but
alwayes loves the light,

OMay it then, find an accepted
Grace

MORE cause a woman, did the
same indite,

EVEN then as DEBORAH'S
sweet tuned song,

R. ng

R Vng out her sacred Peale, in
holy Writ:

O So, I pray my heart, my pen,
my tongue,

Yea all my faculties, may follow it:

Your Lordships

Devoted Servant,

Alice Sutcliffe.

TO
Mrs. Alice Sutcliffe, on
her divine Medita-
tions.

When I had read
your holy Meditatiōs,
And in them view'd
th' uncertainty of Life,
The motives, and true Spurres
to all good Nations.
The Peace of Conscience,
and the Godly's strife,
The Danger of delaying
to Repent,
And the deceipt of pleasures,
by Consent.

The

The cōfort of weake Christiās,
with their warning,
From fearefull back-slides;
And the debt we're in,
To follow Goodnesse,
by our owne discerning
Our great reward,
th' æternall Crown to win.
I sayd, who' had supp'd so deepe
of this sweet Chalice,
Must CELIA bee,
the Anagram of ALICE.

Ben. Jonson.

Printed by William Blis 1599. vpon



Vpon the Religious Mc-
ditations of Mrs. ALICE
SUTCLIFFE.

TO THE READER.

Wouldst thou
(fraile Reader) thy
true Nature see?

Behold this Glasse
of thy Mortality.

Digest the precepts

of this pious Booke,

Tbou canst not in

a nobler Mirrour looke.

Though sad it seeme,

and may loose mirth destroy,

That

That is not sad
which leades to perfect joy.
Thanke her faire Soule
whose meditation makes
Thee see thy frailtie ;
nor disdaine to take
That knowledge, which
a Womans skill can bring.
All are not Syren-notes
that women sing.
How true that Sexe can write,
how grave, how well,
Let all the Muses,
and the Graces tell.

THO : MAY.

To Mr. JOHN SUTCLIFFE
Esq. upon the receipt of this
Booke written by his Wife.

Sir, I receiv'd your Booke
with acceptation,
And, thus returne
a due congratulation,
For that good Fortune,
which hath blest your life
By making you
the Spouse of such a Wife.
Although I never saw her,
yet I see,
The *Fruit*, and by the *Fruit*
I judge the *Tree*.
My Praise addes nothing to it:
That which is
Well done, can praise it selfe;
and so may this. (me,
To be a woman, 'tis enough with
To merit praise;
For I can never be

So

So much their *Friend*,
as they have heretofore
Deserv'd; although
they merited no more.

When, therefore,
to their *Woman-hood* I finde
The love of sacred.

Piety conioyn'd,
Me thinks I have
my duty much forgot,
Vnlesse I praise
(although I know them not)
But, when to *Woman-hood*,
and good *Affections*,
Those rare Abilities,
and those *Perfections*,
United are,
to which our *Sexe* aspire,
Then, forc'd I am
to *Love*, and to *admire*.
I am not of their mind,
who if they see,

Some

Soime *Female-Studies*
faitemly ripened be,
(With Masculine successse)
doe peevishly,
Their worths due honour
unto them deny,
By overstrictly
censuring the same ;
Or doubting whether
from themselves it came,
For, well I know,
Dame *Pallas* and the *Muses*,
Into that *Sexe*,
their faculties infuses,
As freely as to *Men* ;
and they that know,
How to improve their *Gift*,
shall find it so.
Then joy in your good Lot,
and praises due
To *Him* ascribe, that thus
hath honor'd you.

Geo. Withers.

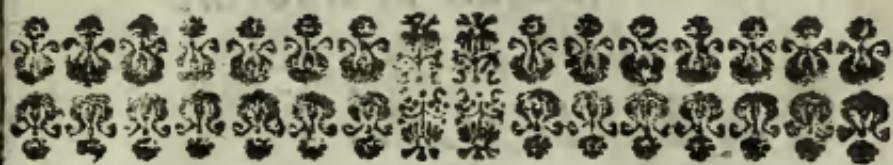
Upon the *Meditations* of Mrs.

ALICE SWYCLEFFE.

I Have no Muse my owne,
but what I see.
Worthy of praise,
that is a Muse to me.
Divinity (the highest theame)
will find
No fitter subiect
then an humble mind,
And as in scorne of them
that are more fit
By Instruments lesse notable
expresseth it.
Almes and Devotion,
Zeale and Charity.
Might for thy Sexe
beseeming Scripture be,
But when thou speakeſt
of death, and that iſt doome
Which

Which shall on all
conditions, ages, come,
And thence descending
to Philosophie,
Teacheſt weake Nature
how to learne to dye:
It ſeomes to me
above thy Sex and State,
Some heavenly ſparke
doth thee illuminate.
Live ſtill a praise,
but no example to
Others, to hope,
as thou haſt done, to doe.
Live ſtill thy ſexes honour,
and when Death
(With whō thou art acquainted)
ſtoppes thy breath
Fame to Posteritie
ſhall make thee ſhine
And addē thy Name
vnto the Mufes nine.

PET: Heywood.



AN
ENCOMIUM
upon the Authoress
and Booke.

Great Ladies that to vertue
are inclin'd,
See here the pious practice
of a wife,
Expressed by the beauties
of the Mind,
And now set forth
in Pictures of the life,
Wherin

Wherein matter and forme

are both at strife

Who shall be Master :

but i'th end hands shooke,
For that they have
a Distresse to theyr Booke.

Whose Language I must needs
(in truth) admire,

And how such Elegance

should from her spring :

Vntill I thinke of Zeale

(that Cælique fire)

Which might transport her soule,

by Cherubs wing

In Prose or Numbers,

pionsly to sing

Precepts of Praise,

worthy your approbation;

For

For she is Rara Ayis
in our Nation.

And though her youth,
gives her no SYBIL's name
Nor doth she Prophecie,
as they of old :
Yet she's indu'd
with the most sacred flame
Of Poesie Divine ;
and doth unfold
Nought but the truth,
and therefore may be bold.
Whose holy paines,
and study here exprest,
Shall Register her name
amongst the blest.

VRANIA,
is her most heavenly Muse.
Which

Which flyeth upwards,
where her minde is placed.
She sings such Songs,
as DEBORAH did vsd.
When she, and BARKER
had their foes abased;
For which, with Lawrell
she may well be graced.
And stil'd the Paragon,
of these our Times,
In her sweet Prose,
and true composed Rimes.

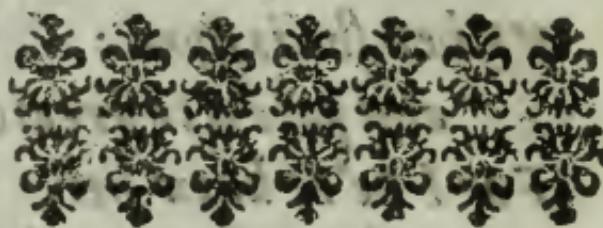
But thinke not Ladies
that I doe contrive,
Numbers to mend
ought that is done amisse;
Or that I meane,
to keepe her name alive

VVhen

When she is gone :
and pass'd to greater blisse,
For I ne're knew her,
when I framed this.
Onely I read her lines,
which forc't me praise
The Picture of her minde,
with this course bayes.

FRA:LENTON

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MEDITATIONS OF MANS Mortality.

Wherein the uncertainty
of Mans life is expres-
sed, and of the feare-
full end of the Wicked.



When I behold
the Heavens
& the earth,
the worke-
manship of
the Almighty, and see in
it all Creatures both for

B com-

commodity and pleasure, which as a store-house, preserue all things for the behoofe and benefit of Man: I cannot but vse to my selfe, the saying of the Prophet D A V I D; Lord! what is Man, that thou shouldest thinke on him; or the Sonne of man, that thou shouldest be mindfull of him, thou hast made him but a little lower then the Angels; thou hast crowned him with honour and worship; by reason of which, I thinke him to be onely happy, and a God vpon earth; and that there is no blessednes beyond this: but looking into him with more deliberation, I find

his

Psalm 8.

his breath is in his nostrils,
and that hee is as the Beast
that perisheth; I find his
life to be but a span, and
the perpetuity of his Hap-
pinesse, no better then a
Flower, which flourish-
eth to day, and to morrow
is cut downe and with-
reth; and that his habita-
tion is but a Pilgrimage,
hee hath no certaine abi-
ding, I perceiue there is
no building of Taberna-
cles heere, this is no place
of rest. I remember the
Foole, that sayd to his
soule, There was much laid
vp for many yeares, but
that night his soule was
taken from him, and how
that after Death hee must

Eccles.3.

Luke, 12.

give an account of his Stewardship, for they are not his, but lent him of the Lord ; neyther to abuse through excesse, nor nigerdice, but to put them foorth to the best vse, and to the glory of him who is the giver of all good things.

For it is true, that a Philosopher sayth ; Hee that seeketh for true Happines in this world, followeth a shaddow, which when hee thinketh hee is surest of, vanisheth and is nothing ; and the Apostle P A V L sayth ; If in this life wee were onely happie, wee were of all men most miserable.

Seeing

Seeing then it is so, That
man which is borne of a
woman hath but a short
time to liue, and that few
and euill are the dayes of
his Pilgrimage , pointed
out but to Threescore and
tenne, and if Nature be-
friend him so farre, as to
affoord him life till Foure
score , yet is it so full of
infirmities, that it becomes
a burthen to him, Life be-
ing a brittle and miserable
fetter, which chaineth the
pure and everlasting soule,
to the vile, sinfull, and cor-
ruptible body.

Yet where is hee, that
takes the Wise mans
counsell, To remember his
Creator, in the dayes of

Job. 14.

Eccles. 12.

his Youth, before the e-
vill day comes, and the
time approach, in the
which, he shall say; I have
no pleasure in them; for if
a man live many yeares
and rejoice in them all,
yet let him remember the
dayes of Darknes, for they
are many; the Sun sets and
riseth againe; but thou al-
as, when thy glasse is run,
and the short gleame of
thy Summers Sun is spent,
shall never returne againe.
How soone alas, is thy span
grasped, thy minute wa-
sted, thy flower dead, thy
vapor of life gone; with-
out thought, without
dread, eyther of sinnes past,
or accompts to come?

Where

Where is there one, that lookes into the estate of his Soule, with a serious eye; that examines his conscience, unvayleth his heart, and considereth his wayes, and how that he is every day of his life, a dayes journey nearer his end, and nothing is wanting for the expiration thereof; but the stroke of death, which commeth in a moment; and then thou art gone, eyther to unexpressible endless Joyes, or easelie and endless miseries. For no sooner art thou borne to possesse this World; but death issueth forth incontinently out of his Sepulcher, to finde thy life; ney-

ther doth he alwayes send his harbinger before, to acquaint thee with his comming, but many times entreth unexpected, unlooked for ; and yet darest thou rest in security ; me thinkes it should make thee tremble, were not thy conscience scared ; to think of the divinenesse of that Justice, before whom, thou art to stand, being in the day of his Wrath, and at the barre of his Judgment : canst thou thiake then, to bee able to indure his angry eye, whose sight will pierce to the very centure of thy heart and soule, and rip up every festred corner of thy conscience ?

ence? O then! bethinke thy selfe in time, before that gloomy day comes, that day of Cloudes and thicke darkenesse, that day of desolation and confusion approach; when all the Inhabitants of the Earth shall mourne and lament, and all faces shall gather blacknesse. Because, the time of their Judgement is come; alas! with what a fearefull hart and weeping eyes, and sorrowfull countenance, & trébling loynes, wilt thou at that last and great assize looke upon CHRIST IESVS, when he shall most gloriously appeare, with innumerable Angels in flaming fire, to

render vengeance on them
that know him not? What
a cold dampe will seaze
upon thy soule, when
thou shalt behold him,
whom thou hast all thy life
long, reiceted in his ordi-
nances, despised in his
members, and neglected in
his love: what horror and
terror of spirit will possesse
thee; how wilt thou cry
to the Rockes and Moun-
taines to fall upon thee, and
cover thee from the fierce-
nes of his Wrath; when
thou shalt behold, the Heav-
ens burning, the Elements
melting, the Earth trem-
bling, the Sea roaring, the
Sunne turne into darknes,
and the Moone into bloud:
how

how will thy numberlesse
finnes in hideous formes
appeare before thee, every
one of them bearing the
Ensignes of Gods heavie
displeasure ; dipped in a
bloudy coloured dye ; and
crying out, for vengeance
against thee : alas ! if thy
faultring tongue should go
about to faine some fee-
ming shew of a colourable
excuse, how soone would
it be stopped, all thy acti-
ons both for thoughts ,
words, and deeds, being
registered in a booke , and
kept within the Court of
Heaven. Oh remember !
how terrible his voyce was
when he gave his Law to
his chosen people, and thin-
kest

kest thou, it will bee lessie
terrible, when he shall de-
mand an account of that
Law, which thou hast so
many times carelesly bro-
ken. Oh then, whither will
his wrath cary thee, whither
will the blast of his breath
hurry thee; it was thy sins
that inflamed his wrath, &
his wrath will inflame that
fire which will never goe
out: Oh then alas, whil'st
thou hast time, become thy
own friend, looke into thy
selfe, and by a serious ex-
amination, prove the Pilot
of thy owne Ship, which
now lyeth floating on the
Seas of this troublesome
World, ballanc'd onely
with cares, and disquieting
pleasures of this life, and
how

how thou saylest with a full course, towards the haven of endlesse Happines ; yet one blast of unprepared death will turne thy sayles, and plunge thee irrecoverably into that bottomlesse Gulfe , where one hours torment, will infinitely exceed all the pleasures thy whole life contained : and wilt thou now standing upon the very brim of Hell , melt in thy delights : Alas, slippery is thy footing, and thy hold but by the thread of life, which stretched to the length, soone crackes : yet how triflingly spendest thou thy pretious time, tiring out thy spirits , and robbing thine eyes of their beloved

beloved sleepe , for those things, to the which, the time will come, that the very remembrance of them will be bitter , and to the which, thou must bid an everlasting farewell.

Yet not considering these things ? how many are there, that only spend their time in jollity, and sodainly goe downe to the Grave; they cry to themselves ; Peace , peace , when sodaine Destruction overtakes them, not once thinking of IEREMIA's lamentation for *Jerusalem* ; wherein hee complains, That shee remembred not her last end.

Would they but consider,

der; that as the Tree falleth so it lyeth; and as Death leaves them, so shall Judgement finde them; they would not draw Iniquity with cords of vanity, nor finne as with cartropes; did they thinke upon the reward of Sinne; did they consider how full of griefe and misery, how short and transitorious this present life is, and the vaine Pleasures thereof: how on every side, theyr enemies compasse them, and that Death lyeth in wayte against them, every where catching them soudainly and unawares. Did that faying often sound in theyr eares, *Arise and come*

come to judgement, they would not deferre theyr Repentance to theyr last end, or their old-age; when it can not be sayd, that they leave Sin, but sinne them. Shall they offer to the Devil, the World, and their owne flesh, the flower and strength of theyr yeares, and serve God with the lees and dregs: when the Prophet MALACHY complayned of the peoples evill Offerings, hee sayd; Offer it now unto thy Governour, will hee be pleased with thee, or accept thy person: and can they think, this great GOD will bee pleased with them. If RABSHCHA

Mal. 1.

2. King. 13.

CHA

CHA and HOLOFERNES, Judith.5.
but Messengers for theyr
Lords, tooke it so ill; that
the Iewes came not forth
to make theyr peace with
them, that they threatned
nothing shuld pacifie
their furie, but theyr De-
struction: How much
more, shall this King of
Kings, and Lord of Lords,
whose wrath is so kindled
for theyr wickednesse,
condemne them into ut-
ter Darknesse, where shall
bee wayling and gnashing
of teeth, (for no dead car-
rion so lothsomly stinketh
in the nostrils of an earth-
ly man, as doth the wic-
ked, abhominable unre-
pentant man, in the pre-
sence

sence of God;) yet not considering this, they goe on in a carelesse security, heaping one sinne upon another, till the burthen become unsupportable, and the vials of Gods wrath ready to bee powred on them, not once calling them, to theyr remembrance; or if they doe, it is so farre from Contrition, that it is rather a delight to them, often glorying in the often comittings ther-of; they neyther thinking of theyr account, nor their end, wherein yet they might haue some happines; if death were the dissolving both of their body & soule.

For being rid of their bodies,

bodies, they should also be rid of theyr Soules and Sinnes : But forasmuch, as it is evident, that the Soule is immortall, there is left no comfort for the wicked to trust in. Therfore, let such remem-
ber Esav, Who hauing once rejected the Blessing, could not after obtayne it, though he sought it with teares; when it is too late, with the ffe Foolish Vir-
gins, they may cry; Lord, Lord, open to vs; but the gates of Mercy will bee shut, and it will be answe-
red, *I know you not.*

Gen. 27.

Math. 25

Then woe bee to the sinfull wicked men, that haue not power to turne from

from the filthy workes of this sinfull and wretched World, that hindereth them from the blisfull state, and keepeth backe theyr Soules from the presence of God : For when Gods Serjeant Death, shall arrest them, and they shall bee summon'd to appeare before the Tribunall of the Almighty, with what terrible feare will that Soule be shaken and sinnen, and with how many speares of a piercing Conscience, is hee gored and thrust through; he will then begin to thinke of the time past, present, and that to come: The time past, he may behold with astonishment

nishment, to perceiue how fast it fleeted, and the multitude of sinnes therein committed ; the which were accounted pleasures, but are now terrors, for every one of which, he must answere; for as saith a Philosopher : An accusing Conscience is the secret, & most terrible thing that can bee, at the approaching and coming of Death, and infinit & vnspeakable are the feares and griefes it will bring with it; for then hee will grieve, that the time of Repentance hath beene so ill & lewdly past, he seeth the divine Coman- dements which he hath contemned ; he is afflicted, because

because he seeth the inevitable houre approach, of rendering an account, & of the divine just vengeance; he would tarry still, but he is constrained to depart; he would recover that is past, but time is not granted: if he looke behind him, he seeth the course and race of his whole life led, as a moment of time; if he looke before, he beholdeth the infinit space of Eternity which expecteth him, he sorroweth and sobbeth, because he hath lost the joy of euerlasting Eternity, which hee might haue obtained in so short a time; hee tormenteth himselfe, because he hath

hath lost the ineffable sweetnesse of perpetuall delight, for one sensuall, carnall, and momentany pleasure; he blushest, consideringe, that for that substance which is Wormesmeat, he hath despised that which Angels prize so highly; and weighing the glory of those immortall riches, hee is confounded, that he hath changed them for the basenesse and vildenesse of Temporall things; but when he casteth his eyes upon things below, and seeth the darke and obscure valley of this world, and beholdeth above it, the shining brightness of eternall Light, then

then he confesseth, that all that he loved in this world, was blacke night and ugly darknesse.

To behold the time present, is as ill; for there he can finde nothing, but weakenesse and paines; his friends eyther mourning by him, or else not able to stay with him, to see his tormentes, which in this life, God hath begun to let him taste; having painefull Limbes, darke Eyes, a faultering Tongue, hard browes, short breath, and a panting heart, hasting to appeare before God, who he must behold; not as his Father, but a most feirce Judge, whose pure eyes beheld

beheld all his actions, and that through all his life saw nothing but wickednesse, no sorrowing teares to wash away those pollutions; and therefore that leporous life must receiue a heauie condemnation: there will not be any to speake for him, neyther will he be able to answere one word for a thousand; all those pleasures now stand up to accuse him, and his owne Conscience giues in evidence against him, saying to himselfe ^{at the} words of SALOMON; How haue I hated instruction, and my heart despised reprove, and I haue not obeyed the voyce of my teache

Pro. 5.

C chers,

chers, nor enclined mine
care to them that instructed
me; woe is me poore
wretch, into what a labo-
rinth haue my sinnes led
me, how suddenly, and
thinking nothing lesse,
hath this houre intrapped
me, how hath it rush'd vp-
on me, I never dreamed
of it; what doe now my
Honours profit me, what
doe now all my Dignities
helpe me, what doe all my
friends for me, what profit
doe I now my servants
bring mee, what fruit doe
I now reape of all my rich-
es and goods which I was
wont to possesse; for now
a small piece of ground of
seaven foot will containe
me,

me, and I must be content
with adwelling in a narrow
Coffin, and with a
lodging in a poore Winding
sheet; my riches shall
remaine here behind mee,
which I scraped together
with so great toyle, and
sweating; bothers shall en-
joy them, and shall spend
them on theyr pleasures,
onely my sinnes, which I
haue committed in gathe-
ring them, wayte upon me,
that I may suffer deserved
punishment for them;
what can I make now of
all my Pleasures and De-
lights; seeing they are all
over past; onely theyr
dregges are my Potion,
which rare scruples and

bytings of Conscience,
which like Thorhess doe
pierce me, and runne
thorough my miserable
heart.

In what taking is this
poore Soule; if time were
now againe to see with what
an austere kinde of life
would hee passe it, how
would hee shun all those
alluring Syrups y^e fower
saucy frides therfor this
sweetes, and for a myghte
of Pleasures, muste poffe
a world of Woes; Nay,
woes without end, foone
ended those delights, y^e end
leſſe are thys miferies, y^e gil
the. O thou wretched man
thou that didſt choye rather
to ſit by the Fleſh,

and C pots

pots of *Egypt*, then by
induring a little wearisome travailes, to enter
into the promised Land,
which floweth with Milk
and Honey; See! O see
now, what a long chayne
of Miferies, those thy short
Pleasures have owrought
thee. O thou foolish and
sencelesse! hadst thou no
respect to the death of
CHRIST, who dyed to
redeeme thee, but that by
thy sinnes, thou must anewe
Crucifie him, and make
his Wounds to bleed a
fresh? Thou hast againe,
nayled him to the Crosse
by thy pollutions; thou
hast againe pierc'd his side,
not with one, but many.

speares of Blasphemy, and as it were piece-meale, tearing him from Heaven : thou hast grinded him, by thy oppressions, which thou didst to maintaine thy superfluous delights.

It was his love, that caused him to undergoe his Fathers wrath, for thy sake ; but what one sinne, hast thou left for his ? Canst thou say, and that truly, that thou hast spared one dish from thy Belly, to feed his hungry Members ; or one Garment from thy excessive apparell, to cloth the naked ; or one houres sleepe, to meditate on his miseries : a poore requitall of such infinite Love !

Was

Was CHRIST stretched
on the Crosse, and couldest
thou recount it nothing to
stretch thy selfe vpon thy
downy Beds of sinne? Did CHRIST suck downe
Vineger and Gall for thee,
and couldest thou without
pricke of Conscience, sur-
feit with overflowne
Boles? Was CHRIST
crowned with Thornes,
and couldest thou crowne
thy selfe with ease and
pleasure? Then now be-
hold, (O thou rich Glut-
ton!) thou, who wouldest
never cast up thine eyes
behold the true happines,
till it was too late, and
consider what the allure-
ments of the Flesh now

profit you, which you then so much delighted in? What is become of your Riches? where are your Honours? where are your Treasures? where are your Delights? were are your Joyes; the seaven yeares of Plenty are past, and other seaven yeares of Dearth and scarcity are come, which have devoured up all your Plenty, no memory or footsteps being left of it. As it is in Job, Drought and heate, consume the Snow waters; so doth the Grave, those that have Sinned; your Glory is now perished, and your Felicity is drowned in the sea of Sorrowes, not one-

ly

ly your delights have not profited you, which you enjoyed in this World; but they shall bee the causes of greater Torments: witness the Glutton in the Gospell, who fared deliciously every day, being in Hell; was not that member his Tongue, most tormented, which gave him the greatest delight in Sin.

Nay, speedily and unexpected, this horror rusheth upon them; for, as everlasting Felicity, doth quickly follow the Godly, in the short race of theyr Miserie; so everlasting Miserie, quickly followeth the ungodly, in the short race of theyr worldly Felicity.

It were better therefore, for a man to live poorely, being assured of the blisse of Heaven, then to be deprived thereof, though during life hee posseſſe all worldly riches; for intollerable, are the burthens they bring with them, seeing that the Scripture sayth; Where much is given, much is againe required: besides, the memory of the ungodly shall perish, as saith Job; The pitifull man, shall forget him, the Worme shall feele his sweetnesse, he shall bee no more remembred, and the Wicked shall bee broken like a Tree.

II.

Motives and Induce-
ments to true Godli-
nessse.

Having already
spoken of the un-
stability of Mans
life, & the wret-
ched estate the Wicked is
in, at the houre of his
Death; I will now also set
downe, some Motives for
incouragements to true
Godlinesse, wherewithal it shall
easily bee discerned, that
Godlinesse excelleth Wic-
kednesse, as farre as Light
excelleth Darknesse; It is
a thing, both usual, and la-
menta-

Ierem. 22.

mentable, to see how men
goe on in wickednesse, and
can neyther bee drawne, to
thinke of theyr end by the
dayly examples of Morta-
lity ; nor wonne to re-
member, the infinitnesse of
Gods Love by their dayly
preservations ; they call
not once to theyr remem-
brance, the saying of the
Apostle PAUL, wherein
hee admonisheth them, to
worke out theyr Salvation
with feare and trembling ;
by which, hee depriveth
them of all kind of securi-
ty ; and the Prophet I-
E R E M I A H, cryeth unto
them and saith ; O earth !
earth ! earth ! heare the
Word of the Lord.

Shew-

Shewing thereby, that howsoever they esteeme of themselves, yet, they are but dust; whose glory is but for a moment, and all theyr Pleasures, but *Deceptiones*; For that there is no Peace (saith the Lord) *Esa. 48.* of the Wicked.

Wherfore, consider this yee that forget GOD, least he teare you in pieces, and there bee none to deliver you; feare this God, for he is iust; love this God, for hee is Mercifull; stand in awe and Sinne not, commune with your hearts, consider your wayes, make your Peace with him, seeke the Lord, whilest he may bee found; If his wrath

Psal. 14.

Psal. 2.

wrath be kindled, yea but a little, blessed are all those that puts theyr trust in him. . . .

O taste, and see ! how good GOD is, he is a God of Mercies, and delights not in the Death of a Sinner, as hee sayth; Have I any pleasure at all, that the Wicked should dye, sayth the Lord ; and not that hee should returne from his wayes and live : hee will bee found of them that seeke him, hee hath ingaged his word for it, and againe he saith ; Those that come to mee, I will not cast away ; nay, hee calleth with abundance of love : Come unto mee, all yee that

Ezech.18.

Matb.11.

that are wearie and heavie
laden with the burthen of
your sinnes, and I will ease
you ; hee is that good Sa-
maritaine, he may powre
in Wine to make thost
wounds of your Sinnes to
smart, but hee will againe
refresh you with the oyle
of his Mercies : O then
prostrate thy selfe at his
feete, creepe ⁱⁿ under
the wing of his compassi-
on; for he is slow to wrath,
and of much mercy, and re-
penteth him of the euill: a-
las it was thy weakenesse
that made thee sinfull, and
thy sins haue made the mi-
serable, & thy miserie must
now sue to his mercie; if
thy misery were without
finne,

Icel. 2.

sinne; then thou mightest
pleade before his Justice,
and his Justice wold re-
leeue thee; but for that it
proceedeth from sinne, ap-
proach the barre of his
mercy, and thou shalt finde
the lustre thereof, to
shine through all his
workes; remember Christ's
owne words were: I am
not sent, but to the lost
sheepe of the house of Is-
rael; what, though with
the woman in the Gospell,
he call thee dogge; wilt
thou therefore leaue off thy
sute; consider, that the ten-
der mother many times for
faults committed by her
childe, hideth her loving
countenance and as it were
alto-

Math. 15.

altogether reieeteth it, not for any hatred she beareth to the childe, but thereby to indere the obtaining of his favour, and to cause the greater feare of offending; if then, thou seasing thy sute goeth without mercy, whome wilt thou accuse: Christ sayd to *Jerusalem*, Thy destruction is of thy selfe, O *Jerusalem*! but in me, is thy saluation. Christ came not, to call the righteous, but sinners to repen- tance.

Hee is infinitely good, and hurteth no man, vnellesse the blame be in himselfe, through his owne default; for, as the Sunne beame, is cleare and comfortable in it

it self, and so is it to the eye
that is sound, yet to a sore
eye, it is very grievous, not
through any default in the
sunne, but by the diseased
disposition of the eye; so
albeit, he in himselfe, be
perfectly good, and doth
nothing but good; yet to an
vnrepentant sinner he is
grievous and terrible, but if
he returne to him by unfai-
ned repentance, he soone
inclineth to mercy; as is e-
vident in that woman,
whom Christ so called; up-
on her humiliation and
acknowledging herselfe
to be no better, she recei-
ueth this gracious answer;
Be it vnto the euene as thou
wilt; and againe, in the Ne-
nivites;

nivices; though his decree
was gone out against them,
that yet forty dayes, and
Ninivie should be destroy-
ed, upon their unfained re-
pentance, he also repented
of that euill, and with a
boundance of mercy revo-
ked that sentence; For the
eyes of the Lord, beholds
all the earth, to strengthen
them, that with a perfect
heart beleve, and hope in
him; and againe, it is sayd;
O how good is the Lord
unto them, that put theyr
trust in him, and to the
Soule that seeketh after
him; never was there any
forsaken, that put theyr
trust in him: and though
the hand of your Faith, be
not

Jonah. 3:8

Ch 20.16

Lam 3:22

not strong enough to lay fast hold on him, as I as
C o B did, who sayd: I will not let thee goe, unlesse
thou blesse me; yet, if hee
perceiue thee creeping after him, hee will imbrace
thee, for hee hath sayd;

Gen. 32.
Math. 12.

The bruised Reed, I will
not breake, and the smoak-
ing Flaxe, I will not
quench; that is, hee will
not reiect the vdesires of
the heart, though in weake
measure, if unfeynd; and
what he hath promised, is
Truth.

Hee loveth not, as man
loveth; for they in prospe-
rity wil regard vs, but if
Affliction or wants come,
they regard vs not; but
so

so faire is our good God
from this, that his belo-
ved Sonne **CHRIST** Ia-
sus, tooke our shape up-
on him, suffering Hunger,
Cold, Nakednesse, Con-
tempt, and Scornings; for
his owne mouth testified,
That the Foxes had Holes,
and the Birds of the Ayre
had Nests, but the Spawne
of Man, had not whereon
to lay his head; showing
thereby to us, how farre
hee was from contemning
our Poyertie, or refusing
us for our wants; let us
therefore flie to this God,
who will not sayle us nor
forsake us; let us cast our
care upon him, for hee
careth for us, and let us first
-out
seeke

seek the Kingdome of hea-
ven, and the righteousnesse
thereof, and all things else
shall bee ministred unto
us.

How many haue beeene
knowne, which have gay-
ned to themselves, Riches,
or Honours, by unlawfull
meanes, that have prospe-
red, but if for a time they
have seemed to doe well,
their Posteritie have come
to ruine, and theyr owne
ill-gathered treasure, like
a dilating Gangrene, hath
rotted theyr owne memo-
ry, and consumed every
part of theyr heires pos-
session; seeming as it were,
a Curse and doome, intay-
led with the land upon the
suc-

successour, and so proveth, not a Blessing, but the bane of him that Injoyed it.

They may for a time, flourish like a Bay Tree, but suddainely they fade and their place is no where to bee found. Oh therefore ! that they would consider, what great evils, and how many inconveniences, this small prosperity bringeth with it, they should find this love of Riches, more to afflict, by desire, then to delight, by use : for it inwrappeth the Soule, in divers temptatiōs, & bindeth it in infinit cares, it allureth it with sundry delights,

provoketh it to sinne, and
disturbeth the quiet, no
lesse of the body then of
the Soule, and that which
is greater; Riches are ne-
ver gotten, without trou-
bles, nor possessed, with-
out care, nor lost, without
griefe; but that which is
worst, they are seldom
gathered, without siane
and offence to G O D.
Why then, should man bee
so greedy of this Worlds
pelfe, life beeing so short,
and death following at our
heels? What neede is
there of so great Provision,
for so short a journey?
What would man doe
with so great Riches; es-
pecially, seeing that the
lesse

lesse he hath, the more
lightly and freely hee may
walke, and when hee shall
come to the end of his
Pilgrimage, if he be poore,
his estate shall not be wor-
ser then rich mens, who
are loden with much gold;
the **Grave** shall both alike
containe them, as sayth
I o b; The small and great
are there, and the Servant
is free from his Master.

Job. 3:1

Nay, it is better with
the poore, then with the
rich; for they shall feele
lesse griefe in parting with
this trash and pelfe of the
World, and a smaller ac-
compt is to be rendred be-
fore **G o d**; whereas on
the other side, Rich men

D leaves

leaves theyr Mountaines of Gold, with great griefe of heart, which they adored as **G O D**; neyther are they, without exceeding gerat hazard and danger, in rendering an accompt for them: Besides, as hee came forth of his Mothers Wombe, so naked shall he returne, to goe as hee came; and shall take nothing of his labour which he may carry away in his hand. Therefore a little that a Righteous man hath, is better then the Riches of many wicked. I have seene sayth DAVID, in the same Psalme; The wicked in great power, and spreading himselfe like a greene

Bay

Eccles 5

Psalms. 7

Bay tree, yet hee passed a-way, and loe hee was not ; I sought him but hee could not bee found, the trans-gressours shall be destroyed together, the end of the Wicked shall bee cut off ; but marke the upright man, and behold the Iust, for the end of that man is Peace.

Thrice blessed then is that man, that feareth God, and they whose God the Lord is, and he that sets his feare alwayes before his eyes ; For they shall bee delivered out of sixe troubles, and in the seaventh, no evils shall touch them, in Famine, he shall redeeme them from
Job. 5. D a Death,

Death, and in Warre, from the power of the sword, they shall come to the Grave in a full age, like as a shooke of Corne commeth in, in his season: They may for a time bee hungry, but they shall be filld, for God himselfe will feed them with blessings from aboue and from beneath. Even naturall reason will not suffer them to doubt, for he that giveth meate in due season, to ~~Ants~~ and Wormes of the Earth, will he suffer Man to famish, who night and day, serue and obey him, as CHRIST himselfe saith in MATTHEVV; Behold the Fowles of the heaven, for

for they sow not, neyther
reape nor cary into Barnes,
yet your heavenly Father
feedeth them, are yee not
much better then they ;
This happines moved DA-
VID to invite us to serve
the Lord, saying ; O feare
the Lord ! yee that be his
Saints, for they that feare
the Lord lack nothing, tho
Lyons doe lache and suffer
hunger, but they that seeke
the Lord , shall want no
manner of thing that is
good.

Psalms 34

The ungodly man, when
he is full of wealth dyeth
for hunger, and when they
sit even up to the lips in
water, yet they are slaine
with thirst, as the Poets

in times past, fabled of TANTALVS: But though many and great be the troubles of the Righteous, yet the Lord delivereth them out of all. For the eyes of the Lord is over the Righteous, and his Eare is open to theyr cry, but the Face of the Lord is against them that do evill, to cut off theyr Remembrance from the Eatth.

Who would be unwilling then, to suffer ignomnies and scornings, rather then with the wicked, to injoy the pleasures of Sin for a season; God himselfe will wipe all teares from theyr eycs, hee will give them Ioyes for theyr Sorrowes,

Psalm. 34

Reuel. 21.

rowes, as hee sayth; Bleſſed are yee that now Weepe, for yee ſhall Rejoyce, troubles in this life, are badges of Gods Children, Whom the Lord loveth, hee chaſtiseth, and correcteth every ſonne that he chufeth with Patience; Therefore, poſſeſſe your Soules, and remem‐ber who it is, that ſayd; You are not of the World, as I am not of the World, the world hateth you, be‐cause it hated mee first, if you were of the world, the world would love you.

Oh, bleſſed Sufferings ! that makes us like to God himſelfe, if wee had the Wifedome of SALOMON,

Prov. 3.

Luke, 21.

John, 15.

the Treasure of Croesus, and the long life of Methusalem, and out of the favour and love of God, our Wisedome were Foolishnesse, for to know him, is perfect wisedome, our Riches were drosse; for riches will not avayle in the day of Wrath, and that life, so long and wickedly led, no better, then a man that dreames hee is a King, honoured of all and wanting nothing, when waking, hee findes himselfe hated of all, and wanting all things.

III.

Of the Peace of a good
Conscience, and the
Joyfull end of the God-
ly.

SALOMON, having set
himselfe to behold
all things that were
under the Sun, & ha-
ving taken to himselfe, all
that could bee delightfull,
for what can he doe more
that commeth after the
King, at last concludeth;
That all the dayes of Man,
are sorrowes, and his tra-
vailes, grieve; therefore
sayth he; I hated life, for
all is Vanity and vexation

Eccles. 2.

D. 5. of.

Eccles. 11

of Spirit; and perceiving how apt men were, to follow what delights this world could affoord them, scoffes at theyr folly, and by way of derision sayth: Rejoyce O young man in thy Youth, & let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes, yet would hee not let them goe on thus, but gives them an ~~fre~~, saying; But know, that for all these things, God will bring thee to Iudgement, for though, sayth hee: A Sinner doe evill an hundred times, and his dayes bee prolonged; yet surely

I know, that it shal be well with them, that feare God.

These Caveats, the godly man placeth before his remembrance, least hee should fall into errors, and making his life of no value to him, hee despiseth all things, onely ayming at that, may make him happy, which is, a good Conscience, for that will bring him peace at the last; death being to a godly man, the ending of Sorrowes, and the beginning of Ioyes; he doth then begin to live with God, when hee dyes to the World, as it is sayd in *Ecclesiastes*; Who so feareth the Lord, it shall goe well with him at the last,

Eccles. vii.

last, and in the day of his Death, hee shall be blessed.

And St. JOHN, was commanded to Write: Blessed are the Dead, that dye in the Lord, even so sayth the Spirit; that they may rest from theyr labours, & their works follow them. How can that man bee discouraged, that heareth this of the Lord, in the houre of his Death, when he findeth himselfe hasting thither, where hee shall receive that, which he hath all his life-time desired.

And Saint AVGVSTINE, speaking of the Death of a Good man, sayth; He that desireth to bee dissolved, & be with Christ; dyeth not Patiently, but liveth Patiently,

Revel. 14.

ently, and dyeth delight-
somely, and it may be sayd;
That like a Swan, he dyeth
singing, yeilding the glory
to God which calleth him.
With what joy, doth that
Soule behold his end, who
hath all his Life-time pos-
sessed a good Conscience,
nothing fearefull, can pre-
sent it selfe before him, he
sees all his sinnes, not of a
Crimson die, but White as
wooll, washed by the blood
of Christ; he beholdes him,
not as his Judge, but his
Sauiour, and Mediatour,
his Judge is his Brother,
God in Christ is become
his Father, hee hath no
debts to pay, Christ Iesus
on the Crosse hath Can-
celled

celled the hand writing
that was against him, and
hath not onely made him
free, but also an heyre of
the Kingdome of Heaven.
The presence of Death, is
not terrible to him, for
he feareth not Death, be-
cause hee feared G O D ,
and hee that feareth him
need feare none other: hee
feareth not Death, because
he feared Life, but feare of
Death, are the effects of an
evill Life; hee feareth not
Death, because through all
his life hee learned to dye,
and prepared himselfe to
dye; but a man prepared
and provident, need not
feare his Enemy; he fea-
reth not Death, because so
long

long as he lived, he sought for those things that might helpe him, that is, for Vertues and good Workes; hee feareth not Death, because to a Righteous man, Death is not death, but a sleepe, it is not Death, but an end of all labours, it is not Death but a way unto life, and a Ladder unto Paradice; for hee knoweth, that Death hath lost all the bitternesse of Death, after it hath passed through the veynes of Life, and that it hath received the sweetnesse of life: hee feareth not the presence of Divels, because he hath CHRIST his defender and Captaine: he feareth

reth not the horror of the grave, because he knoweth that his body is sowne a corruptible body, but shall rise againe, in incorruptible body, often boasting in the strength hee hath gained by Christ, saying with cheerfulness of spirit ; **O** Death, where is thy sting ? **O** Grave, where is thy victory ? The strong man, death comes not upon him unawares ; for hee hath layd up in store for himselfe a good foundation against this time, which was to come, that hee might lay hold on Eternall life.

2. Cor. 15.

3. Tim. 6.

Ephes. 5.

Even the brest-plate of righteousness, the shield of

of Faith, the Helmet of
Salvation, and the Sword
of the Spirit, having his
loynes girt about with ve-
rity, and his feete shod
with the preparation of
the Gospell of Peace, what
hope now hath his enemy
of any advantage, though
helped by the weakenesse
of his owne flesh: Death
was ever expected, and
therefore provided for: he
alwayes lived as in the
presence of GOD, having
a strict eye over all his
actions, and though now
Satan bend all his Forces
against him, because he
hath but a small time, be-
fore his siege must bee ray-
sed, and therefore presents
that

that before him which he dearest loued, his Wife, Children, Father, and Friends, with his whole Estate, Honour, Riches, Youth, Health, Strength, and Life it selfe, thereby thinking to shake his hold; for this subtille enemy knoweth, they are not lost without griefe, which are possessed with Love; yet fayles he of his purpose, for it is certaine, hee that in this life knoweth offewest delights, least of all other, feareth Death, so he having never prized them otherwayes then they were in themselves, parteth from them with the lesse trouble, yet weake nature

nature strugling with him,
may a little dazle him,
but calling to minde the
Words of his Saviour,
who sayth: He that forsaketh
Father, Mother, Wife, Children, house and
lands, for my sake, shall
receive an hundred fold,
hee gaines strength, and
with the greater joy his
Soule answers? Oh sweet
Iesus! shall I not willingly
forgoe all these, who
for my sake, suffered the
Viols of thy Fathers wrath
due to me for finne, to be
poured out upon thee, and
in thy body indured that,
which I deserved? It was
for my sake, thou wast
borne in a Stable, and layd
in

Mark. 10.

in a Cratch ; for me, thou flying into Egypt , livedst seaven yeares in banishment ; for me, thou didst fast, thou didst watch, thou didst run hither & thither, thou didst sweate Water and Bloud , thou didst Weepe , and thou didst prove by experience, those miseries which my sinnes deserved ; and yet thou wast without sinne , neyther was there guile found in thy mouth , neyther hadst thou offended , but wast offended ; for me, thou wast taken , forsaken of thine, denied, sold , beaten with fists , spet upon , mocked, whipped, crowned with Thornes, reviled with

with blasphemies, hanged upon the Crosse, Dead, and Buried , thou wert not only forsaken of all exterrnall things, but also of the Divine comfort, as thy owne Mouth testified , when thou cryedst out,

My God, my God, why hast thou forsaken mee; Math. 27.
Oh the height of Love ! Oh the depth of unmeasurable humility ! Oh the greatnessse of Mercy ! Oh the bottomlesse Pit of incomprehensible Goodnes : Oh Lord ! if I be so greatly indebted to thee, because thou hast redeemed mee , what doe I not owe thee , for the manner by which thou hast redeemed mee : thou

thou hast redeemed mee
with most great dolours
with contumelies, and ig-
nominies, not to be borne;
in so much, that thou wast
made a reproach of men,
and the scorne of the
whole world; through
thy reproaches, thou hast
honoured me; through thy
accusations, thou hast de-
fended me; through thy
bloud, thou hast washed
me; through thy death,
thou hast rayfed me; and
through thy teares, thou
hast freed me, from ever-
lasting weeping and gnash-
ing of teeth: thine
were the Wounds, that
healed my sores: thine
was the backe, that bare
my

my sorrowes ; thine was
the prize , that quit my
scores : thou assumedst my
flesh, to redeeme me here,
and thou raignest as
King, to crowne me here-
after. Thus by those mis-
erable Torments, thou didst
free me from all evill , and
shall I be unwilling to suf-
fer the deprivation of a lit-
tle happiness, and the in-
during of a few paines to
come unto thee, who hast
thus dearely purchased me
for thy selfe : these Medi-
tations so ravished his
soule, that with Saint PAVL
he thinkes himselfe in the
third Heaven , hee hath
drunke so freely of the Ri-
ver of Paradice , one drop
of

of which is greater then the Ocean, which alone is able to quench the thirst of the whole World, that he loatheth these paddell Waters, accounting all things but drosse and dung in respect of Christ, all is to him in comparison, no more then the light of a Candle, is to the glorious beames of the Sunne, he is now so farre from esteeming eyther them, or life, that he desires to be dissolved and be with Christ, he longs for the day of his dissolution, life being to him a Prison, and with often groanes and sighes, cryeth, Come Lord Jesu, come quickly; and with

D.

DAVID hee sayth: O how I long to appeare before GOD. If life were offered him, withall the pleasures thereof, hee would despise it, for hee is fitted for God, he is no man for the World, his Soule hath too exactly looked into the worth of it, to be deceived with all the glittering shewes thereof, the which hee findes to bee vayne and fleeting, and nothing permanent in this Life.

E� **III.**

III.

Of the deferring of Repentance, how dangerous it is, and of the deceivablenesse of worldly Pleasures.

Having now seen the quiet Hap-
pinesse, and hap-
pye blessednesse
of the Godly, at the houre
of his Death, mee thinkes
it should incourage every
man to prepare himselfe
for his end; in the time of
Prosperity, least when the
time of changing shall
come, they bee found na-
ked and bare, and so lye
open

open to all the assaults and batteries of Sathan, many there bee, to whom the Day of Iudgement seemes terrible, not remembryng the day of theyr Death, which is the first Iudgement, the which whosoeuer passeth, on such the second shall have no power; as Saint Iohn sayth in the *Revelation*: The defer- ring of Repentance proves dangerous. Yet some ir- religious man will say; When I am come to old Age, I will runne to the remedy of Repentance. Dare mans frailtie presume thus much of himselfe, seeing hee hath not one day of all his Life, in his

Hebr. 5.

Eccles. 1.

owne power; for though God hath promised Pardon to the Penitent; yet he hath not promised to morrow to a sinner: therefore, whilst it is called to day, heare his voyce and harden not your hearts, least you enter into temptation. Follow the counsell of that Kingly Preacher, make no tarrying to turne unto the Lord; and put not off from day to day, for soone shall his wrath come, and in the time of vengeance, he shall destroy thee: besides, there is another evill; sinne having no restraint, but free liberty, to runne on in his owne current; how dange-

dangerous doth it proove,
and how hard is it to stop
the course thereof, being
once growne to a custome:
Is it not usually knowne,
that bee that driveth a
Nayle into a Post, fasteneth
it at the first stroke that he
giveth it, but more firme-
ly at the second stroke,
but so fast at the third,
that it can hardly bee pul-
led out againe; and the
oftner he striketh it, the
faster it sticketh, and is
pulled out againe, with
the greater difficulty: So
in everyone of mans wic-
ked actions, vice is driven
deepely in their soules,
as if it were with a Mallet,
and there it sticketh so

fast, that it can by no
meanes be pulled foorth,
but by the bitter teares of
Repentance, which are
seldome and very hardly
found; this same thing
our Saviour shewed in the
raysing of **LAZARVS**, be-
ing foure dayes dead;
whom he called foorth,
with groaning of spirit:
whereas he raysed others
that were dead, with farre
easier tokens of difficulty;
signifying to us thereby,
how great a myracle it is,
that God should convert
one buried in the custome
of sinning; yet, not con-
sidering these things, how
doth time passe on, and
what numberlesse sinnes
are

are committed, without feare to offend, or care to provoke him to anger ; through whose Gates thou must enter, before whose feet thou must lye prostrate, will thou kill thou ; whole mercy thou must sue and implore. Thou art plunged in the **Gulfe** of sinne, he onely must rayse thee ? thou art wounded, he onely can heale thee ? thou art sicke to the death, hee onely can give thee life ? Oh then, feare to offend him ! of whose helpe thou standest in need every moment, tremble to provoke him to anger, who hath for unrepentant sinners, prepared a deepe and

1/3. 30.

large pit, the Piller there-
of is fire and much wood,
the breath of the Lord,
like a stremme of brimstone
doth kindle it; beware of
going on in delights, with-
out remembryng your end,
lest you be like the Fishes,
that sports themselves so
long in the delightsome
stremmes of the River Jordan;
that unawares they
plunge themselves in Mare mortuum, from whence
there is no Redemption;
many are the baytes and
snares, which are layd for
man in this life, cove-
red over with glittering
wealth, and delightsome
Pleasures, but bare these
deceits, and cause them to
appeare

appeare in their own like-
nesse, and thou shalt finde
this World to bee a Cas-
ket offorrowes and grie-
vances, a Schcole of Vani-
ty, a labyrinth of Errors,
a dungeon of Darknesse,
a Market-place of Couf-
nages, a way beset with
Theeves, a ditch full of
mud, and a Sea continual-
ly cost and troubled with
stormes and Tempests :
what other thing is the
world, but a barren Land,
a field full of Thistles
and Weeds, a Wood full
of Thornes, a flourishing
Garden, but bringing forth
no fruit, a River of Teares,
a Fountaine of Cares, a
sweet poyson; A Tragedy

E s plea

pleasantly framed, a delightfull Phrenzie ; the Worlds rest hath labour, the Security of it without ground, the feare of it is without cause, the Labour of it without fruit, the Teares without purpose, and the purposes without successe, the Hope of it is vayne, the joy feyned, and the Sorrow true, the Glory of this World, is but the singing of Syrens, sweet, but a deadly Potion, a Viper, artificially painted without, but within full of venomous poyson : If the World fawne upon thee, it doth it that it may deceive thee : if it Exalt thee, it doth it that thy fall may

may bee the greater ; if it make thee merry , it doth it that it afterwards with sorrow may breake thy heart ; it giveth all her goods with a mixture of incomparable heaviness and griefes, and that with the greatest usurie : if a Sonne bee borne to thee and soone after dye , thy sorrow will be seaven fold greater then was thy Joy , the thing lost, more affli-
teth, then found joyeth ; Sicknesse more excrucia-
teth , then Health glad-
deth ; Injury more tormenteth, then Honour conten-
teth : to conclude , what good things are found in the World, which are not

cou-

counterfeite, and what evill which are not so indeed; if these things be so indeed as they are, wherefore should man desire to stay any longer in this land of *Egypt* to gather stubble, who would not flye out of this *Babylon*, who would not desire to be delivered from this fire of *Sedome* and *Gomorrah*: seeing therefore, that the World is beset with so many snares, and that so many downfals and break-neckes are in the way, and the flame of Vices doe so burne us, who at any time can bee secure and safe, as the Wise man sayth; Can a man take fire in his bosome

some, and his cloathes not
be burnt, or can a man goe
upon Coales, and his feet
not burnt; he that toucheth
Pitch, shall be defiled with
the same; estrange then
thy minde from these ycie
Vanities; listen and thou
shalt heare **CHRIST**, who
seeth the danger thou art
falling into, calling unto
thee, that hee may teach
thee a way to prevent thy
hurt, and saying; Behold,
I stand at the doore and
knocke, runne and open
to this Physitian of thy
Soule. Orefuse him not,
neyther delay his entrance,
for thou art sicke, and he
will give thee to drinke of
the water of Life; neyther
for Eccles. 13.

for money, nor by measure, but freely, and taking thy fill, without limitation, and freely too, being of his owne Grace and Mercy.

Can you then, knowing to whom you are to open, stand with delayes ; as I cannot yet, I will anon, but this I cannot yet, I will anon ; is deferred so long, that this heavenly ghest goeth away without a Lodging, by reason of which, he will hardly bee brought againe, without many teares : Oh then I be ready at the first knock to open ; I meane the first good motion, so shall you receive a ghest, whose compa-

company is sweeter, then
the honey and the honey
Combe: Oh heart! more
hard then stone, that can
refuse him ; if considered
who it is , it is CHRIST ,
the well-beloved Sonne of
his Father , it is hee , in
whom, God the Father is
so well pleased, that all thy
sinnes are forgiven, being
covered with the robe of
his Righteousnesse ; it is
he, that suffered Rebukes,
Buffetings, Scornings, Spit-
tings on , and at the last,
death ; I and that, the most
cursedst death , even the
death of the Crosse, as it
is written: Cursed are eve-
ry one that hang on a Tree.

These things being so,
have

Galat. 3.

have you not hearts harder
then an Adamant, thus to
oppose his entrance : Oh
doe not deferre this pur-
chase to the time to come,
for one minute of this time
(which now vainely fly-
deth from thee) is more
precious, then the Treasure
of the whole world.

Math. 13.

Be like unto a wise Mar-
chant, that having found
a precious Pearle, goes
and sel's all he hath to pur-
chase it; what thing more
precious then the Sonne of
God, which heere offereth
himselfe unto thee ? why
art thou so flacke in giving
him entertainment, thin-
kest thou him not worthy,
because thou beholdest
him

him in his Humility, poore
and despised, or doth thy
flesh puffe thee up with a
conceit beyond thy me-
rites, if it doe, cast thy
eyes upon thy selfe, and
consider what thou wast
before thou wast borne,
what thou art now, being
borne, and what thou shalt
bee after Death: before
thou wast borne, thou wast
filthy and obcene matter,
not worthy to be na-
med; now thou art dung,
covered over with snow,
and a while after thou
shalt be meat for Wormes:
why then, shouldest thou
bee proud, seeing thy Na-
tivity is sinne, thy Life mi-
sery, and thy End putrifac-
tion

Semel.

tion and corruption.

Having considered thus with thy selfe, tell mee if thou haft not the greater reason to open with the more celerity, hee of himselfe, being willing to passe by these thy Infirmities, wouldest thou not account that man most heathenish, who having a Friend, that had indured seaven yeares imprisonment, to keepe him from that bondage, & at the last payed his Ransome, at so deare a rate, as thereby his estate were for ever ruined, otherwise hee himselfe to indure perpetuall Slavery: if this man, I say, should come and knocke

at

at the doore of his Friend,
desiring admittance, and
acquainting him, with
who it was, and hee for
this his love, should seeme
not to know him, but bid
him be gone and barre the
doore against him; I know
thou wouldest account
him most inhumane and
ungratefull, and yet how
farre short comes this of
CHRIST's love and boun-
ty to thee, for the cha-
stisement of thy Peace,
was layd upon him, and
with his stripes thou wast
healed.

16.53.

O wretched Soule I to
loose such a Friend, Oh un-
happie man ! by this op-
position, to deprive thy
selfe

selfe of all Happines: for what greater Happinesse canst thou have, then to enjoy that Fatherly providence by which God preserveth his, what sweeter Delights, then the Divine Grace, the Light of wisdome, the consolations of the holy Ghost, the Joy and Peace of a good Conscience, the good event of Hope, the true liberty of the Soule, the inward peace of the Heart, to bee heard in Prayer, to be helped in Tribulations, to be provided for temporall necessities, and to bee ayded and to taste of Heavely Comforts in death: whilst I seriously meditate

ditate upon these things,
my Soule is as in a Rapture,
methinkes I see CHRIST
ISSVS comming in the
Clouds, with thousand of
Angels about him, the
Heavens and Earth flying
away at his presence, mil-
lions of damned Soules,
yelling and crying to the
Rocks and Mountaines, to
fall upon them, and to co-
ven them, from the fierce-
nesse of his sight; The Di-
vels quaking and trembling
expecting the denouncing
of their Torments; and
the Ioyes the Godly have
at that houre; For as it is a
day of horror and terror to
the wicked, so is it a day
of joy and gladnesse to the
godly;

godly ; for as the body of the one rests in the earth , without taste of those miseries it hath deserved ; even so the Righteous , by this sleepe of Death , is deprived of this blessednesse in their body , untill corruption hath put on incorruption , and mortality hath put on immortality ; and that they are wakened by the sound of the Trumpet ; which summoneth them to appeare before **CHRIST** ; when then their soules become againe reunited to their bodyes , and both with Joy , beholds the face of God , not as their Judge , for he is their Brother ; and therefore can

can expect from him, nothing but mercy ; he hath purchased them for himself, with no meaner a price, then his iowne precious bloud ; and therefore, must needs bee to him acceptable, this is theyr yeare of *Incile*, this is the Marriage of the Lamb, with him they enter, and he is theyr God, and they are his Sonnes ; they now behold his face, and his Name is in theyr foreheads ; They now, receive the fulnesse of theyr Ioy, they now, possesse that happiness theyr Soules thirsted for ; they now, enjoy the reward of all theyr labours : this blessednesse

to A.D. 1603

Revel.21.

Revel.22.

truly

Cant. 21

truly considered on ; afootdeth more pleasures
then the tongue of Man
can utter, or his Soule re-
mayning in the Prison of
his flesh, is able to receive,
without crying out with
the Spouse in the Canticles :
I am sicke of Love. It is
no marvell, that the Church
cryeth ; Come Lord Iesu, come quickly : for
in this his coming, consisteth all happiness. Here
is the finall end of all mis-
ries and sinnes ; it onely,
prooveth the waters of
Mara to the ungodly ; it is
terrible to none, but the
unrepentant , even they
who had their eyes sealed
from beholding any other
happi-

Happines, then what tended to their pleasures; They which tooke to them the Timbrell and the Harp, and rejoiced in the sound of the Organs, they spend theyr dayes in wealth, and were of them that sayd: Speake no more to us in the name of the Lord; they sayd to God, depart from us, for wee desire not the knowledge of thy wayes. What is the Almighty, that we should serve him? and what profit shall wee haue, if we pray unto him? Now alas! but too late, they see theyr owne follyes; now without hope of redresse, they behold theyr owne miseries; no marvell,

F though

though the mentioning of the day of Iudgement, be terrible to such a man ; who by his wickednesse, deprives himselfe of all those Blessednesse ; for ill will it prove, if the day of Death, be not alwayes in his remembrance ; which is the first judgement, and wherein he must stand eyther convicted, or acquitted ; eyther condemned for his bad workes, or justified for his good, whercof he can have little hope, unlesse hee meet his Judge in the way, and make his peace with him, whilst he may be found ; yet, there is time to furnish thy lamp with Oyle, yet the Gates of

of Mercy are not shut, yet thou mayest so cry, as thou mayest bee satisfied with this gracious answere; *Come yee blessed of my Father;* Whereas, if thou deferre thy Repentance from time to time, putting farre from thee the evill day, if thou doe not expect the comming of thy Lord, but become drunken, and fall to smiting thy fellow Servants, if thou hide thy Talent in the Earth, which God in his goodnesse hath bestowed on thee to better uses: Thy Lord will come when he is not looked for, and in a time when thou art not aware of, and cast thee into utter Darknesse,

Math. 25.

where shall bee wayling
and gnashing of Teeth, gi-
ving thee a just hyre for
thy ~~carelesse~~ security : It is
not thy pleasures, that can
deferr thy calamities; it is
not the inlarging thy
Barnes, that can resist thy
misery ; the greatnessse of
Friends will not availe; thy
Judge is blinde to Bribery,
and deafe to all but Iustice,
if his wrath be not appea-
sed before he come to give
sentence, it will then be
too late to expect mercy.

V.

*Comforts for the weake
Christian ; and to
beware of Backe-
siding.*

VR most subtle
malicious Enemy
retayning still the
hatred hee bare
our first Parents at the be-
ginning, seeketh to bring
us into everlasting Perditi-
on, and so to gaine us to
himselfe by one meanes or
other ; to a man nouzeled
in Sinne, hee useth no o-
ther wayes, then the lul-
ling him still the faster

Prov. 9.

asleepe in worldly pleasures; the Miser he perswadeth still to covet Riches, thereby making his Gold his God; by which meanes hee filleth up the measure of Wrath against the day of Iudgement: the Adulterer hee draweth on more easily, by the delightsomenesse of the sinne, telling him that stolne bread is sweet, and hid waters pleasant: the Proud man, hee hath bud-wincked, not to thinke of time, but to account all lost, but what is spent in decking and setting himselfe foorth in the Divels Feathers: Thus all sinnes he lessens, that so he may cause man to defer his

his repentance till the last, then the which, there is nothing more dangerous: but when he meets a child in religion, who is glad to suck milke from the sweet paps of Gods word, him he so to seth, & shaketh, with telling him of his owne unworthines, and the severity of Gods Justice, that the poore Soule is ready to leave his hold and to fall into desperation, not daring scarce to looke up to Gods Mercy; but if his weaknes become strength and he be raysed by Faith, then hee strives to cause him to become weary and backward in well doing,

Therefore, thou O man!

F 4 that

that wouldest doe the good thou doest not, but through the deceivable-
nesse of thy flesh standeth loytering, and with **S A-
L O M O N S** fluggard cryeth; Yet a little sleepe, a little slumber; a wake and behold **C H R I S T** comming in the Clouds. Stand up and gird thy selfe like a man, lift up thy eye of Faith and behold thy Saviour, whose merits plead for thee? See him dying for thee, and thereby paying thy debts? See thy Judge a just one, and therefore will not require that againe, which Christ hath already satisfied, hee hath beheld the thoughts of thine heart, and found thy desires,

desires, are to serve him concerning the inward Man, and though thou didst fall into sinnes most offensive to the eyes of his Divine Maiesty, yet hee knowes, that the evill thou didst hate, that thou didst: But it was a Law in thy Members that ledde thee captive to the Law of sin: then if as a Captive forc't, it was no longer thou, but sinne that dwelled in thee.

Rom. 7.

Let the remembrances
of these Mercies, waken
thy Soule from the drow-
sinesse of Sinne, and re-
member who hath sayd :
Awake, thou that sleepest
and arise from the Dead,
and CHRIST shall give

Ephes. 5.

Math. 20.

John. 11.

John. 20.

Math. 7.

thee light ? Hee calleth thee ? Hee biddeth thee awake, let not these sweet calles, strike thee dead, as his presence did the Keepers, who became astonish-
ed, and were as dead men ; but rather let that voyce bee of as great power to thee, as it was to LAZARVS ; not onely to rayse thee from the sleepe , but also from the death of Sin. And bee as ready to enter-
taine this love as THOMAS was, who no sooner touched his Saviour , but cry-
ed out : My Lord, and my God : Neyther deceive thy selfe, with a sooth-
ing conceit of what is not in thee ; For, the Tree is knowne

knowne by the fruit ; for men cannot gather Grapes of Thornes, nor Figs of Thistles : A good man, out of the good Treasure of his Heart, bringeth forth good things, and an evill man, out of the evill Treasure of his heart, bringeth forth evill things ; so that howsoeuer thou mayst seeme to the World, yet as a shadow doth alwayes follow the body, so feare and desperation will at all times, and in ali places, wayte upon an evill Conscience.

Let not thy Faith be as a House built upon the Sands, which will shake with every blast of Temptations,

Math. 7.

tations, or Afflictions, but found it upon the Rocke **CHRIST IESVS**; against which, whatsoever beateth shall returne with a greater repulse to it selfe; as not being able to move it; and having once attayned this perfection, take heed of recouling, for **CHRIST** sayth; He that layeth hand upon the Plough and looketh backe, is not meet for the Kingdome of Heaven.

Luke.9.
What though the way to Heaven be narrow, and full of Difficulties? Wilt thou not therefore, beeing entred, perseuere? Who would wish or desire to walke in a way strowed.

strowed with Roses, and planted with divers fragrant Flowers, if the assured end of it be death; and who would refuse a rough and difficult path, that leadeth unto life; is it not commonly seene, that many men to attaine to Preferment, run into most apparent dangers, and hazard the losse of theyr life; (nay I know thou wouldest doe it thy selfe) and shall it bee troublesome and grievous to thee, to doe that for thy Soule, which thou refuseth not to doe for thy Body? Shall it seeme a great thing unto thee, to suffer a little trouble heere, that hereafter

after thou mayst escape eternall torment? What would not the rich covetous man buried in Hell, willingly doe, if he might have licence to come into the World againe, that he might amend his errors? Is it meet that thou shouldest doe lesse now, then he would doe; seeing, that if thou dost persever in thy wickednesse, the same torments remaine for thee.

He that runneth a Race leaveth not till hee come to the Gole; So run as you may obtaine: Remember Lot's wife, who looking backe became a Piller of Salt; so take heed, lest thou by looking backe upon the vani-

vanities of this life, forget the care of thy Soule, com-manded thee by God; & so of his child, become not a Piller of Salt, but a child of Perdition; a man having much riches, is still covetous of more, and what wealth to be compa-red to the Soule? A thing so great in it selfe; that what gayneth hee, that getteth the whole world, and looseth his Soule; even as great a purchase, as hee, who having with much Labour and great charge, obtayned a preci-ous lewell, straight giueth it for a trifle.

Nay, were it so, it were the lesse, for that were but the

2. Cor. 4.

the undoing of the body, this the losse of the Soule ; that friends againe may rayse, this is a losse irrecoverable : Wherefore, thinke no paynes wearisome, no labours irksome, nor any troubles grievous, to attaine true happiness ; For our light afflictions, which is but for a moment, worketh for us a farre more exceeding & eternall weight of Glory, while we looke not at the things which are seene, but at the things which are not seene ; for the things which are seene, are Temporall, but the things which are not seene, are Eternall : wherefore setting

ting all hinderances apart,
with cheerefulness of
spirit, take up the Crosse
of CHRIST, and incou-
rage thy feeble spirit,
with the saying of the
ApostlePAVL: The trou-
bles of this Life, are not
comparable to the joyes
that shall bee heereafter:
having therefore these
promises, cleanse your
selues from all filthinesse of
the flesh and spirit, per-
fecting Holinesse in
the feare of
GOD.

2. Cor. 6.

VI.

That Man ought to bee
wonne to follow Godli-
nesse, in respect of the
Eternall Happiness.

Deut. 30.

Having now set
before thee, Life
and good, Death
and evill: I de-
sire thee, to choose Life,
that both thou and thy
seed mayest live, for having
beheld, the deceivablenes
of worldly pleasures, and
how this momentany felici-
ty is attended on, by sor-
row and her Confederates,
me thinks thou shouldest
be

be weary of this house of Clay, situated in a Wildernes of miseries, which hourelly produceth Monsters, that ravenously seeketh to prey on thy destruction: and withdraw-
ing thy mind from these fleeting delights, elevate thy thoughts to Heaven, and contemplate with thy selfe, of those Coelestiall
pleasures; note the beauty of the place, the gloriouf-
nesse of the company, and the durablenesse of that
Happinesse, which is E-
ternity; for the beautie
of this place, this Heaven-
ly *Ierusalem*, looke into
the *Revelation*, and thou
shalt finde; It hath the
glory

Reuel. 21.

Revel. 15

glory of GOD, the light thereof to be like a Iasper stone, cleere as Chrystall; glorious must it needs bee, when the Wall is of Iasper, and the City of pure gold, cleare like glasse, and the Foundations of the Wall garnished with all manner of precious stones; the twelve Gates were twelve Pearles; every severall gate, was of one pearle; for the company, there are Angels, and Martyrs, with the foure and twenty Elders, that offer up golden Vials full of odours, which are the Prayers of Saints; but, which is chiefe of all delights, there will be GOD himselfe,

himselfe who will bee a Looking-Glasse to the eyes of his Elect, Musick to theyr eares, Nectar and Ambrosia to their Palates, odoriferous Balsamum to theyr Smelling ; There thou shalt see, the variety and beauty of the seasons, the pleasantnesse of the Spring, the brightnesse of Summer, the fruitfulness of Autumne, and the quiet of Winter , and there shall bee whatsoever may delight thy sences, and every faculty of thy Soule ; there will be, the fulnesse of light to thy understanding, the abundance of Peace to thy will, and the continuance of Eternity to thy

thy memory ; there, the
Wisedome of **SA L O M O N**,
shall seeme ignorance ;
there, the beauty of **A B -**
S A S O M shall seeme defor-
mity ; there, the strength
of **S A M P S O N**, shall
seeme weakenesse ; there,
the long life of **M E T H V -**
S A L E M, shall seeme a
span ; there, the Riches of
C R œ S V S, shall seeme
drosse : for there, thou
mayst worthily call the
treasures of all Emperors
and Kings, starkē poverty
and beggery.

These things beeing
thus ? Why shouldest thou
O man ! delight to begge,
and live of Almes, when
thou shalt finde such a-
boundance

boundance in Heaven, looke upon thy selfe and consider, how the Lord hath bestowed upon thec a countenance of Majesty, with thy face erected towards Heaven, and thy eye-lids to move upwards, thereby to teach thee, that thou wert not formed, to spend thy dayes in the moiling cares of this troublesome world, but to aspire to that true Happines, that maketh all the other Misery.

Marke the Sea-mans Needle, whose nature of that Iron is; that in what part it hath touched the Loadstone, that part alwayes looketh towards the

the North, and remaineth
unsetled, till it hath found
the Pole: even so hath God
created Man, and hath infused
into him a naturall in-
clination and readinesse,
that hee should alwayes
ooke to his Maker, as to
the Pole and onely true
happines.

When the Children of
*Israe*l in the Wilderness,
were stung by fiery Ser-
pents, none could live,
but those, that looked up
to that brazen Serpent,
which MOSES erected; so
no man beeing stung by
those fiery Serpents of sin,
can live; but those, that by
the eye of Faith looke
up to **CHRIST IESVS**,
behol-

beholding him, dying upon the Croſie, and applying his death and merits, to their otherwise deadly-wounded Soule, whereby that Ulcer is cured and they assured of life.

After ADAM had ſinned in eating the forbidden fruit, GOD ſent him to Till the Earth, out of which he was taken; but the Soule of man was in-
fused into him by the breath of God; let therefore the cogitations of thy heart and Soule bee turned towards him, from whence it had the beeing, ſeeing, as ſayth Saint AUGUSTINE: There is nothing more bleſſed, than

Gen. 3.

Gen. 2.

this life, where there is no feare of Poverty, no infirmity of Sicknesse, no deceipts of the Divell, neyther Death of body or Soule, but a pleasant life through the guift of Immortality, then there shall be no mischiefes, no discords, but all agreement; because there shall be one concord of all the Saints, peace and joy imbrace all things.

What is it, that thou canst desire heere upon Earth, that thou shalt not there freely possesse? If thou defirest pleasures, lift up thy heart and see how delightfull that Good is, that contayneth in it, the delight

delight and pleasure of all good things? If this life created doth please thee, how much more shall that life please thee, which hath created all things? If health given make thee merry, how much more shall he make thee merry, that giveth all health? If the knowledge of the Creatures bee sweet, how much more sweeter shall the Creator himselfe be? If beauty bee acceptable unto thee, it is he, at whose beauty, the Sunne and Moone admire; the glory of which, was so great, that when Moses went up to the Mount, though he saw but the hinder part

1. Cor. 2.

thereof, his Face became so bright and shining, that the Israelites could not behold him ; what should I stand longer to set forth the beauty of that, which if I had the tongue of Men and Angels, I could not doe ; for as the Apostle sayth ; Eye hath not seene, Eare hath not heard, neyther hath it entred into the heart of Man, the things whick God hath prepared for them that love him.

Wilt thou then choose with the Prodigall Sonne, to eate Huskes with the Swine, rather than to returne home to thy Heavely Father, will not all thei

these delights move thee,
nor caute thee to desire it ;
it may bee thou art time-
rous, knowing thy owne
unworthiness ; but bee in-
couraged by the words of
thy Saviour , who seeing
thy faint heartednesse,
sayth : **F**earc not little
flocke, for it is your fathers
pleasure to give you a
Kingdome. Thou art one
of the flocke , and this
Kingdome is prepared for
thee ; why dost thou not
long to take possession of
thy owne, pu chased for
thee by **C H R I S T** , who
though hee be thy E'lder
brother ; yet thou shalt
bee co-heyre with him ,
whose love , thou mayst

Luke.15.

G : fee

see expressed, by his infinite care; for in his Prayer to his Father for his Disciples; he remembred thee, when he sayd, I pray not for these alone, but for those that shall beleeve on me, that they may all be one as thou Father art in me, and I in thee, and the glory which thou hast given mee, I have given them, that they may bee one even as wee are one; I will also, that those thou hast given mee, bee with me.

Canst thou now have any doubts or waverings in thy Mind? Repaire unto him, and in true humility of Soule confesse thy

John.11.7.

thy selfe unto him , and
say ; Father I have sinned
against Heaven and against
thee , and I am no more
worthy to bee called thy
Sonne : This done, doubt
not but hee will imbrace
thee in the Armes of his
Mercy, the Ring and Robe
shall be brought, and the
fatted Calfe shall be kild :
for there is more joy in
Heaven , over one sinner
that repeateth , than of
ninety and nine just per-
sons : It is a place prepa-
red for thee , beso e the
Foundation of the World
were layd. O happy Soule !
that art made possessor of
this blessednesse ! How art
thou able to behold any

thing in this life, with true contentment, having seriously beheld this; though thou didst dayly suffer torments, if for a long time thou didst indure Hell it selfe, so that at the length thou mightest see CHRIST in his glory, and enjoy this blessednesse, and haue society with the Saints; were it not worthy all Sufferings? All Bitternes? and all Crosses, that thou mightest be partaker of all this good. At last, what though the world account not of thee, but deride thee for thy vertuous living? Remember ELIZEVS the Prophet of the Lord, who was

was mocked and called
Bald-head, in contempt ;
Resolve with thy selfe ,
no sooner to enter into the
path of Godlinesse , but
such is the malitiousnesse
of thy Mortall Enemie ,
that hee will set his mem-
bers in the way against
thee ; that if it bee possible ,
they may hinder thy pro-
ceedings , and turne thec
backe againe into the
broad way of Errors , that
leadeth to destruction .

No sooner did **S A V L**
Prophesie , but the wicked
and the men of **B E L I A L** ,
had him in derision , who
better affected , then **P A V L**
the Apostle , whilst he re-
mayned a Persecutor of

G S C H R I S T

CHRIST in his members, and carried with him the authority of the High Priests, to strengthen his proceedings; but no sooner was he converted, but how many enemies had he, which streight sought his destruction, hayling him to Prisons, to Scourging, and to Stonings to death. Yet so farre were they from being disheartned by this, as that they rejoiced that they were counted worthy to suffer for the name of CHRIST.

When we enter into Baptisme, we professe to become CHRISTs Souldiers, and to fight vnder his banner; and is it the part of a Souldier

Souldier, to flye at the first onset, he that indureth to the end, gaineth not onely the honour, but the reward; nay, the fiercer the assault is, the more we ought to oppose our selues against it, and though through the roughnes of the encounter, we may thinke we haue the worst, yet if with patience wee striue to perseuer, our Captaine CHRIST IESVS will be at hand to helpe vs, for carefull is he of his owne, as his owne mouth testifieth; when he saith, to his Father, All thou hast giuen me, I haue kept, and none of them is lost. Let all these proofes arme thy minde

minde, to be resolute in going on in goodnes, till thou attaine the end where thou shalt gaine the reward of thy abours, and take with theel, the Counsell of the Philosopher **H E R M E S**, who sayth, It is better, to suffer shame for vertuous dealing, then to win honour by vicious living.

When **S A L O M O N** had builded the Temple and sanctified it, none might enter into **S a n c t u m S a n c t o r a m**, the holiest of all, but the Priest onely. So none can enter into this Kingdome, which is the true **S a n c t u m S a n c t o r a m**; but those who haue by a Religious course of life, put

put off the vanities of this world, and cloathed themselves with the Robe of **CHRIST'S** Righteousnesse; whereby they are Consecrated & made fit to enter.

When the **Children** of **Israell** were in the Wildernes, they were commanded every day to gather Manna, but on the Sabbath they that went to gather, found none, for that they were on the Even to provide for that day: so fayle not thou every day of thy life, to gather this Manna, the food of thy soule, and to lay vp in store against this day of thy rest, least when thou hopest to find, thou become frustrate.

frustrate, and so thy soule
starue with want thercof,
feede not thy selfe with
hopes of entertainment,
vnlesse thou haue furni-
shed thy selfe with the
wedding garment, neither
thinke to passe with one
that is counterfeit, though
neuer so neare the colour;
for if it be not found the
right one, thou shalt be ta-
ken and bound hand
and foot, and cast into
utter darkeenesse; therefore
it is that the Apostle sayth,
Examine your selves whi-
ther yee be in the Faith,
prove your selfe.

There are many, nay most
that vnderstanding the
infinitnesse of the happi-
nes

nes of this place, that with
BALAAM will desire to
dye the death of the Righteous,
but they will not
liue the life of the Righteous:
because they exempt
themselves from many
things, in the which the
wicked place theyr whole
felicity, they accounting
this world theyr Heauen,
shall therefore finde none
other hereafter, as in the
parable; *Abraham* sayd to
the rich man in Hell; Son
remember that thou in thy
life-time, received thy
good things; they were
his, because in them confis-
ted all his happiness: there-
fore possessing of them
here, he could not expect

Numb. 33

a future: For as the Apostle saith, Be not deceiued, God is not mocked, for what a man soweth, that shall he reap; for he that soweth to the flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit, reap life euerlasting. For true blessednes, consisteth not in meat or drink, or in richnesse of apparell, but in Righteousnes and Peace, and Ioy in the Holy Ghost.

A man who hath beene long kept from his father and mother, wife or children, by imprisonment, being once at liberty, and entered on his journey toward them

the, regardeth not neither
the length of the way, the
wearisomnes of his owne
steps, nor the dangerousnes
of the places he is to passe,
but goeth on with cheare-
fulnessse and longings, till
he attaine the end, and as
a spurre to whet on his
speed, placeth before the
eye of his remembrance
the sweete content hee
shall finde at meeting, can
these earthly delights
cause a man to vndergoe so
many difficulties, and shall
not the delights which
God hath prepared for his
and whereof I haue giuen
thee a glimpse, cause thee
with much more seruen-
cie, to long to attaine to
this

this place of happincsse, and setting a part all hinderances whatsoever, fix thy eye of Faith vpon those vnspeakable pleasures which thy soule shall then gayne, & in Ioy when thou shalt meete with God thy Father, Christ Iesus thy Brother and Sauiour, who hath by the infinitenes of his love espoused thee vnto himselfe ; and made the possessor of Heauen, where thou shalt as sayth Saint AvGVST. imbrace a certaine imbracing aboue all imbracings.

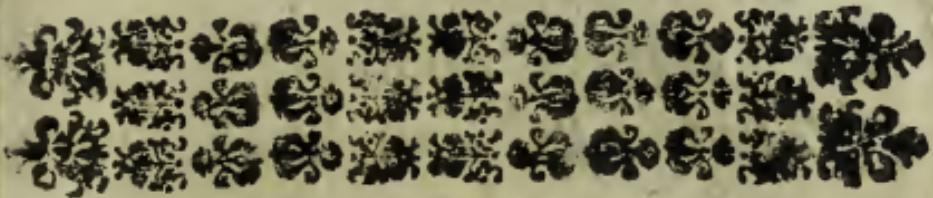
Thou shalt find a sweetnes aboue all sweetnesse, thou shalt see a light aboue all lights, thou shalt finde a favor

a sauour aboue all savours,
most delectable, thou shalt
heare a voyce aboue all
voyces for rarenes, for that
voyce doth sound where
no ayre doth moue it, this
light doth shine, where no
place doth receiue it,
this favour doth smell
where no blast doth carry
it, and this imbrace is there
touched, where it is not
sundred; to conclude if
thou desirest to inioy all
blessednesse, and to escape
all kinde of punishments,
tribulations, and miseries,
there thou shalt find liber-
tie & freedome from them
all. The God of our Lord
I E S V S C H R I S T, the
Father of Glory, give vn-
to

to vs, the spirit of wisdom
& knowledge of him, that
the eyes of our vnde stan-
ding being inlightned, we
may know, what is the
hope of his calling, and
what the Riches of
the Glory of the
inheritance of
his Saints,

Amen.

OF



Of our losse by A D A M , and our
gayne by C H R I S T ; The first A-
dam was made a living Soule, the
second Adam a quickning Spirit;
For as in A D A M wee all dye, so in
C H R I S T , shall all be made alive.
I. Corinth. 15.



O D by his Wisedame,
and all-seeing Pow'r
Ordained Man
unto Eternitie,
Sathan through malice,
turnes that sweet to sowre,
Man eating the forbidden Fruit
must Die :

No remedy was left
to scape this Curse,
The sore still looked on
became the worse.

He out of that delightsome
place is throwne
To travell in the Warld
with woe distrest,
Through all his life
a Pilgrim he is knowne,
With Cares and Sorrowes,
and with grieves opprest:
The more he lookes
into his wretched state,
The more he rues his fact
but all too late.

Where-

Whereas he was
created King of all
The Creatures
God on Earth created bad,
His Glory bated is
by this his Fall,
No creature now on Earth
remaines so bad:
The sencelesse Beast
the sence of this hath found,
And having Man possest
with death doth wound.

The Earth disdaines
to yeeld to him her strength
But pricking 2 hornes
and Brambles forth doth send,
Till with his sweat
and labours she at length
Onely

Onely for sustenance
some food doth lend :
Thus he that was
a heavenly Creature form'd,
By disobedience
to a wretch is turn'd.

Of all the Trees
that in the Garden grew,
He onely was forbidden
that alone,
His Wife from that obedience
soone him drew,
And taste thereof
he did although but one :
O wretched man !
what hast thou lost hereby
Wicked woman
to cause thy husband dye.

"Tis

Alas ! how many are
the snares and bayts,
Which Sathan layes,
our poore soules to betray,
H I E N A like,
he murthers by deceites,
Through false delights
to cause us misse our way,
His Mermaides Songs
are onely sweet in sound,
Approach them not,
lest Death thy life doth wound.

Therefore the safest way
unto our blisse,
Is meditation
of our certaine Death
And though we tread
the steps of carefulnesse,

And all our life
 in sorrow draw our breath,
 The guerdon of our paines
 our CH R I S T will give
 In causing vs
 eternally to live.

Thus by a godly
 and an upright life,
 Man of a deadly foe
 may make a friend
 And by a wise provision
 stint that strife,
 Which Sathan laid
 to bring vs to our end:
 And though our flesh
 prove false, our God is Iust,
 By death our soule
 gaines beauen, our body dust.

Ba

Be ever vigilant
in all thy wayes,
And alwayse live
as in the sight of God,
Performe good actions
and use no delayes,
Then feare not Death
it brings with it no rod:
With care attend
that sure uncertainty,
And live, as every howre
thou shouldest dye.

This watchfull care
wounds Sathan in the head,
For hee that thinkes of Death
doth shun all Sinne,
By thought of this
man to the world proves dead.

He counts all drosse
and only CHRIST would win:
No earthly loyes
can cause him life to love,
His Soule is fixt
and nothing can him move.

Thus each weake Christian
may this tyrant foyle,
For by CHRIST's Death
man armed is with strength,
Though in this Combate
he a while may toyle,
But Faith in CHRIST,
gives victory at length;
And with a courage bold,
man now may cry.
Death where's thy sting?
Grave where's thy victory?
What

What though we dye,
as dye we surely must,
Yet by this death,
we now are gainers made.
For when our bodyes
are consum'd to dust,
We shall be rais'd,
from that Eternall shade :
Our mortall bodyes,
shall immortall be,
And with our Soules,
enjoy Eternitie.

Our troubles in this life,
now changed are ;
From tokens of his wrath,
unto his love.
For though a while
upon the Earth we share ;
of

Hoſt grieſes and troublcs,
yet when God above:
Shall by death call vs.
from the vaile of ſinne,
Wee ſhall inioy
Eternall bliſſe with him.

Where all teares ſhall
be wiped from our eyes,
All grieſes and ſorrowes
then ſhall ended be,
We ſhall be freed
from all clamorous cries,
No diſcontents nor troublcs
Shall wee ſee:
But Peace, and loyes
and comforts ſhall be found,
And alwayes in our eares
a heavenly ſound.

Our Sences shall partake
all of this Bliss,
Our Eyes shall evermore
behold our King,
Our Hearing heavenly mus
shall possess,
Our Tongues shall evermore
his Praises sing :
Thus Smell, and Taste,
thus hands, and eares, and sight,
Shall evermore injoy
a full delight.

Unto this Happiness
and place of Joy,
In thy good time
sweet Saviour Christ vs bring,
Where being freed
from Sorrowes and annoy,
VVee

Wee evermore
thy blessed Praise may sing :
Where we shall never cease
but Night and Day,
Sing Praise and Glory,
unto Thee alway.

FINIS.

